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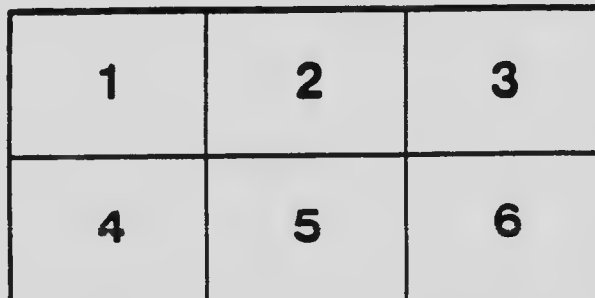
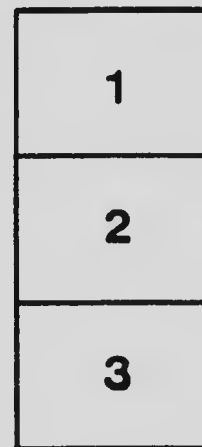
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The
**Lord's Day Observance
Vindicated**

and

**Seventh - Day
Sabbatarians
Answered** 

REV. T. J.

Y
TON, M.A., B.D.

"I was in the Spirit on the Lord's Day."—St. John.

"It is one of the marks of a perfect Christian to keep
the Lord's Day."—Origen.



THE
Lord's Day Observance
Vindicated

AND

SEVENTH-DAY SABBATARIANS
ANSWERED

BY

REV. T. J. JOHNSTON, M.A., B.D.



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PREFACE.

THE existence of an active propaganda, carried on by Seventh-Day Adventists, seeking (among other things) to discredit the observance of the Lord's Day as a Christian institution, led the writer to make special study of the subject-matter of this little book. Fourteen years ago the writer, then a student at college in the city of Winnipeg, debated in a public place with a leader in this movement, and since then he has many times been in contact with advocates of Seventh-Day Sabbatarianism. He has studied their literature, doctrines, strategies and wiles, and believes that every Christian community should be warned against these insidious foes of orthodox Christianity. The purpose of the present work is to do this in respect to the Sabbath question—by exposing their errors, and by a full discussion of the whole subject, for the instruction and confirmation of true believers.

A long-standing tendency on the part of Protestant churches generally to exact respect for the

PREFACE.

Lord's Day by appeal to the Fourth Commandment of the Decalogue, and by the sanction of other Sabbatic passages from the Old Testament, has found expression in our Catechisms, and has become a weapon for Seventh-Day Sabbatarians to use against us. The writer believes this tendency and practice to be a mistake and unwarrantable. The Lord's Day observance needs no such borrowed support.

The substance of what is contained in the following pages (with additional matter) was given in the form of addresses delivered to the writer's own congregation, a number of Seventh-Day Adventists being present, including some of their leading ministers. The Seventh-Day Adventists' Association of Alberta was then holding conference and camp-meetings in the vicinity.

Persuaded thereto by the urgent request of friends, the author has prepared his thought for publication, and now sends forth this little work, believing that it will furnish in convenient form an amount of useful material helpful to the average Christian, and he cherishes the hope that, with the blessing of God, it shall do much good.

T. J. JOHNSTON.

Olds, Alberta, September 14, 1909.

The Lord's Day Observance Vindicated

AND

Seventh-Day Sabbatarians Answered.

THE object of the writer is set forth in the title of this little book. The following will be our method of treatment: (1) We will deal with the JEWS' SABBATH, noting its origin, its limitations and its temporal character. (2) In our consideration of the LORD'S DAY we will note its origin, maintain as scriptural and historical its observance, and vindicate its place in our Christian economy.

I. THE JEWS' SABBATH.

In approaching this part of our subject, let us observe the meaning or meanings of the term "day." In the first chapter of Genesis we find the term "day" has two distinct meanings: (1) It means that period of time measured by the light of the sun, from sunrise to sundown, "And the light he called day," while "the darkness he called night" (Gen. 1: 5). (2) It means one-seventh of a larger measure of time corresponding to one-

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seventh of our week, or from sunrise to-day, as it were, until sunrise to-morrow. "And the evening was and the morning was *the first day* . . . and the evening was and the morning was *the second day*" (Gen. 1: 5, 8). We translate literally. In the former citation the term day means the natural day. In the latter examples the term day means what most nations call the "civil day." This includes the night also, and is one-seventh of the week.

The ancient nations, in a number of instances, differed as to when their civil day should begin and end. For examples: The Athenians began their civil day at sundown, and it extended until sundown on the morrow. The Romans began their civil day at midnight. The Umbrians began theirs at noon. The Hebrews, like their immediate ancestors, the Babylonians, began their civil day at sunrise, and it extended till sunrise again on the morrow. In confirmation of this view, consult on this subject Oehler, Delitzsch, Lange, Kurtz, and other leading authorities. The formula, "And the evening and the morning were the first day," seems to favor the view that the Hebrew civil day began with evening or sundown. But this is only apparent, and not really so, as the context shows throughout the series, and as the foremost authorities now affirm.

The later Mosaic method, which began the civil day at sundown and ended it at sundown on the morrow, was borrowed, as is believed, from the Athenians. It was a rather artificial arrangement,

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but it served to differentiate the Jews from their immediate neighbors, contiguous nations, with whom it was deemed undesirable to mingle. In this we have the

ORIGIN OF THE JEWS' SABBATH.

The Jews' Sabbath, like their civil day, began at sundown and ended at sundown, or evening (Lev. 23: 32). The Jews' Sabbath is supposed by many to be based upon God's Sabbath, spoken of in Gen. 2: 2. But God's Sabbath did not so begin, however, neither end, as theirs.

THE MOSAIC SABBATH FOR JEWS ONLY.

The Mosaic Sabbath, beginning and ending thus, was obviously intended for the Jews only. This becomes still more apparent when we consider the minute and stringent regulations designed to enforce its observance, and from the reasons assigned for its observance. For examples: a man must not travel more than two thousand cubits, or seven-eighths of a mile, from the central tent or tabernacle on this day; no fire may be lighted nor food cooked in an Israelite's dwelling on this day, and no servile work done therein. These and other regulations having regard for its observance could only have been intended for a pastoral or nomadic people living, as they were, in such a climate and under such peculiar conditions; observing religious ritual and serving up bloody sacrifices according

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to the days' appointments; and observing at least some of these rules, too, under pain or penalty of death (Exod. 30: 36 and Num. 15: 36).

THE MOSAIC SABBATH TEMPORAL.

The Mosaic Sabbath was not only limited to the Jews, but was divinely ordained to end with the passing of the Old Covenant. The earlier Christians apprehended this truth more clearly than many Christians do to-day. Their testimony is instructive, and hence we will here adduce as witnesses a few of these.

John Chrysostom.—Chrysostom, called "John of the Golden Mouth," because of his peerless eloquence, in the fourth century was a great Christian preacher. For a time he was Presbyter of the Church at Antioch, and afterwards Archbishop of Constantinople. In his twelfth homily on "The Statues," he raises the question: "Why are reasons given for observing the Sabbath command? Such as 'because God rested upon the seventh day,' and 'because thou wert a servant in the land of Egypt'" (Exod. 20: 8; Deut. 5: 12). Then he answers it thus: "Because the commandment is not one of the leading ones. It was not one of those accurately defined in our conscience, but a kind of partial and temporary one, and for this reason it was afterwards abolished."

Augustine.—Augustine, also of the fourth century, gives testimony on this point. He was Bishop of Hippo, in North Africa, and the great-

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est of the Latin Fathers. This man says: "Of all the ten commandments, only that of the Sabbath is enjoined to be observed *figuratively*, which *figure* we have received to be understood *not to be still celebrated* by rest of the body."

The Author of Hebrews.—The author of the Epistle to the Hebrews refers his readers also to the Mosaic Sabbath in the fourth chapter of that letter, and treats it as typical of the Christian's heritage and of spiritual rest.

Saint Paul.—Paul, writing to the Church of Colossæ, says: "Let no man judge you in respect of an holiday, of new moons or of Sabbaths which are a *shadow of things to come*, but *the body* is of Christ" (Col. 2: 16, 17). Note, the "Sabbaths" "are a shadow of things to come," and believers in Christ not observing the Jewish Sabbaths are rather commended and requested to disregard the adverse criticism of those who, without the Christian Church, did still observe them. It is clear from these witnesses that the Jews' Sabbath was not considered binding upon Christians, but was regarded as figurative or typical and temporal, and as abolished. But we shall return to this point later.

THE JEWS' SABBATH IMPRACTICABLE.

The Mosaic Sabbath could not have been intended for Christians, since these are of all nations and climes, because the regulations pertaining to its observance *could not be carried out*

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by all people so variously situated and conditioned. Observe now: The Mosaic Sabbath began, not with the clock, but with sundown on Friday evening, and it extended till sundown on the morrow. So agree all Seventh-Day Sabbatarians. And this point is clear from Leviticus 23: 32. Wherefore there should of necessity be great diversity, and hence great inequality, if everyone were to observe it, seeing that men are *so differently* conditioned in different parts and in diverse latitudes of the earth. For example: Dwellers within the Arctic Circle, and also those situated within the Antarctic Circle, in opposite periods of the year, would behold the sun make his circuit in the heavens, and refuse to set or sink below the horizon for months at a time, *i.e.*, during the polar summer in those extreme latitudes of earth. And then, again, he sinks below the horizon and remains hidden from human view for months at a time, *i.e.*, during the polar winter in those same regions of the earth. What a long Sabbath day! How could those dwellers keep the Mosaic Sabbath in those frigid zones? And if those poor humans should gather no sticks, nor kindle a fire, nor cook their food, what would become of them? Where would they be when the Sabbath had ended? How can we think of God making a Sabbath such as the Jews kept, having the most favorable conditions for its observance, to be kept by men so situated, having the most unfavorable conditions for its observance?

A short time ago we listened to an exposition

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of Mark 2: 27, 28 by the Rev. Mr. Burman, then President of "The Seventh-Day Adventists' Association of Alberta." He said, in part: "Jesus being God, and also Lord of the Sabbath, must have made the Sabbath. Hence we are obligated to observe it (the Jews' Sabbath). 'The Sabbath was made for man,' *i.e.*, for all men. Hence all men are obligated to keep it" (the Jews' Sabbath and the Jews' manner of keeping it, he meant). Now, can we imagine Jesus making a Jews' Sabbath for those Arctic dwellers, to be kept as the Jews kept it? How tyrannical to enact the observance of a Jew's Sabbath from men so circumstanced! Or did Jesus, in making the Sabbath, not know what those Arctic dwellers could keep, and what they could not keep? Was He so ignorant of the abilities and needs of His creatures? Did He not know His own creation? Or, is it the Seventh-Day Adventists that are ignorant? We verily believe it is the latter.

Now, the circumstances which called forth the statement of the Master on the Sabbath, recorded in Mark 2: 27, 28, were these: Jesus was accused by the Pharisees of violating the Sabbath because He suffered His disciples, in passing through a field of corn on the Sabbath day, to pluck a little, rub it in their hands, and relieve their hunger. He answered His accusers: "The Sabbath was made for man (for his accommodation and good), and not man for the Sabbath" (as its slave, and when the higher interests of man require, and his urgent needs demand it, the Sabbath must *yield*

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to man, and not man yield to the Sabbath). Then He added: "Know ye that the Son of man is Lord of the Sabbath also." This implies the right to bend, alter or change it, which He afterwards did, as we shall shortly see.

Seventh-Day Adventists argue very stoutly that the Sabbath of the Old Testament means the seventh day and not one-seventh of time, as the majority of so-called Christian ministers most ignorantly teach! In this contention they are correct. The Mosaic Sabbath means the seventh day and not one-seventh of time. It began at even or sundown on the Friday and ended at even or sundown on Saturday. But God's Sabbath, referred to in Gen. 2: 2, did not so begin, nor yet end. His Sabbath period is typical of the Christians' Sabbath and the Lord's Day. One-seventh of time corresponds best to that divine type. Yes, one-seventh of our time for recuperation of the body in physical rest. One-seventh of our time for the due enlightenment of our mind. One-seventh of our time for the consecration of our higher and best powers to the worship and work of God. This in general is what the Christian church has proclaimed and stood for from the apostolic days to the present. This is reasonable. This Sabbath we can observe in all lands and latitudes; whether the sun be above or whether it be below the horizon; whether the natural day be less than three hours long or more than three months in duration.

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THE MOSAIC SABBATH ENDED.

The Mosaic, or Jews', Sabbath, was an institution belonging to the Old Covenant, and with that Covenant "is done away." In 2 Cor. 3: 7-13 we read: "But if the ministration of death *written and engraven in stones* was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory *was to be done away*, how shall not the ministration of the Spirit be rather glorious? . . . For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. . . . For if that *which is done away* was glorious, much more that which remaineth is glorious. Seeing then we have such hope, we use great plainness of speech: and not as Moses who put a veil over his face, that the children of Israel could not look to the end of *that which is abolished.*"

In Hebrews 8: 7-10 the author, speaking in this regard of the two covenants, quotes Jeremiah's prophecy, saying: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: *not according to the covenant that I made with their fathers* in the day when I took them by the hand to lead them out of the land of Egypt . . . For this is the covenant that I will make: *I will put my laws into their mind and write them in their hearts*; and I will be to them a God and they shall be to me a people." The point with this

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author is the same as that made by Paul in the passage quoted: The Old Covenant *has been done away*, being superseded by the New Covenant. And with the Old Covenant has gone the Ten Commandments *engraven in stones*, being superseded by the more glorious spiritual laws written upon the hearts of believers in Christ by the Holy Spirit.

But some one will say, Are not Christians bound, then, to keep the Ten Commandments given by Moses? We answer, No, excepting, of course, those of them which are re-affirmed or taught in the New Testament. Paul says they "*are done away*," "*abolished*," etc. When we say, "They are done away," etc., we mean that *as the Mosaic code* they do not apply to Christians. Nevertheless, they all reappear in one or another form in the New Testament, excepting the seventh day Sabbath command; it is omitted. But in its stead we have the institution of the Lord's Day and its observance.

END OF THE JEWS' SABBATH PREDICTED.

It was by no accident that the Jews' Sabbath was done away, but according to the Divine intention, as I have already remarked in a previous section. In Hosea 2: 11 God says of Israel: "I will also cause her mirth to cease, her new moons, feast days and *Sabbaths*." In Col. 2 and Gal. 4, Paul, by obvious implication, recognizes the fulfilment of that prophecy, and disparages any observance

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ance of, or return to, these Jewish institutions by any Christians whatsoever.

But Seventh-Day Adventists say, "Jesus came not to destroy the law or the prophets, but to *fulfill* them—which means to *observe* or *keep* them." This is a favorite text with Seventh-Day Sabbatarians, and that given is their *usual* and *approved* exposition of it. So we will examine it.

In Matt. 5: 18 the word *καταλυσαι*, translated "to destroy," means *to loose* or *to undo*. Jesus came not to *loose* or *undo* the work of Moses or of the prophets. But He did come to supersede them, *i.e.*, go in advance of them, rise above both Moses and the prophets. Surely Adventists ought to admit this. In the same verse we have the word *πληρωσαι*, translated "to fulfill," meaning thereby *to fill up to the full*, *to complete*, as a last number completes a programme. If it had meant "to observe," "to keep," as these people say, a different word would have been used. But this "observe=keep" exposition puts the Adventist in the awkward position of making Jesus contradict Himself in the same discourse. For in verses 33-44 Jesus proceeds with marked deliberation not to "observe" or "keep" the law of retaliation and others prescribed by Moses, but to supersede these by His superior doctrine, and He rises far above that ancient man of God.

Jesus fulfilled the law and the prophets in that He supplied the last number on the programme of the Old Covenant. This He did by His life-work, teachings and sacrificial death. In Him and

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His the types and shadows of the law found their antitype and substance, and in Him and His the prophecies attained their end and fulfilment. Jesus Himself says: "The law and the prophets were until John: since that time the kingdom of God is preached and every man (not Jews merely) presseth in to it" (Luke 16: 16). From John the Baptist till the death of Jesus was the transition from the Old Covenant to the New, and the kingdom of God was preached during this time as at hand. The Old Covenant ended with the death of Jesus.

Now Seventh-Day Sabbatarians say: "Jesus observed during His life the seventh-day Sabbath, and so should we, for the Scripture says, '*We ought to walk even as he walked.*'" This *walk as he walked* seems plausible, indeed. But let us see where this dangerous method of applying Scripture text at a far remove from its context would lead us. *Walk as He walk: 1.* Then we should have been circumcized, for He was. We should have had offered through the church, on our behalf, "a pair of turtledoves or two young pigeons," for He had this done. That is, we should have offered bloody sacrifices to God! We should have been baptized in the River Jordan by John, as He was, though Paul makes it clear, as per Acts 19, that John's baptism is not Christian baptism, and that apostle re-baptized at Ephesus some of John's disciples. Ah no, we ought not to do as He *in all things*. Jesus did many things which we, as Christians living under the New Covenant, *ought not*

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to do. And He did some things which we as mere men *cannot do*, are *not required to do* them. Jesus was a Jew according to His human nature until His death, and as such He rightly observed the Jews' laws and customs. Thus He "fulfilled all righteousness." Paul tells us, in Gal. 4, that "He was born under the law, that he might redeem those who were under the law." So we may accept it, that He observed in the best manner the Jews' Sabbath until His death. But He never enjoined its observance upon believers in Him. Neither did the apostles obligate us to keep it, but disparaged believers from doing so. Why? Because we "are not under the law but under grace" (Rom. 6: 14; Gal. 3: 23-25). The Old Covenant, with its institutions, obligations and usages, has gone. The New Covenant, with its better institutions, more exalted privileges and glorious free grace, has come. When, then, did the Jews' Sabbath end? At the death of Christ. Then its obligations ceased to be binding upon all Christians, and upon all Jews, also, had they but known the day of their visitation, accepted a free salvation and ceased from their own works, as God did from His (Heb. 4: 10).

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II. THE LORD'S DAY.

We are now prepared to consider the Lord's Day, or the Christian Sabbath.

Seventh-Day Sabbatarians tell us that if we do not observe the seventh-day Sabbath, then we have no divinely appointed Sabbath left us. But the author of Hebrews held a different view from this. For this divinely-inspired writer regards God's seventh-period Sabbath as typical of the Christian Sabbath. The Mosaic Sabbath of the wilderness did not satisfy that type, nor did the promised rest of Canaan; for if these had, then, as he well points out, David, long after, "would not have spoken of another day," as in Psalm 95. Inferentially, then, we learn from our inspired author that that "other day" is not the seventh-day Sabbath (it could not be in the nature of the case), but is the Christian Sabbath, or Lord's Day. For, our author concludes, "there remaineth therefore a *Sabbath keeping* to the people of God" (Heb. 4: 9. See margin).

ORIGIN OF THE LORD'S DAY.

The first Lord's Day had its beginning coincident with the beginning of that memorable "first day of the week" on which Jesus Christ rose from the dead. It began, not at even or sundown, as

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the Jews' Sabbath, but at midnight, or early dawn. See Matt. 28: 1; Mark 16: 1, 2; Luke 24: 1; John 20: 1. All four evangelists begin their first day of the week at midnight or earliest dawn. And so of the other days. There is much and convincing evidence in the New Testament that the Christians generally returned to the natural order of reckoning the days. With them Moses is left behind as one who had served his generation and had fallen on sleep.

OBSERVANCE OF THE LORD'S DAY SCRIPTURAL.

For a time the Lord's Day was known by no other name save "the first day of the week." Nevertheless it is observed by the disciples of Jesus and honored by the Master from its inception. Jesus meets His disciples individually or in groups some five times during that memorable *first day*. The fifth time it is in the upper room at Jerusalem, where they have assembled together "in the evening of the same day" (John 20: 19). "And after eight days" He again meets them in the same place assembled, in the evening, too, again (John 20: 26; Luke 24: 36). This, according to the then mode of reckoning, was also on the first day of the week.

"Oh, those were not religious meetings," says the Seventh-Day Adventist. What were they, then? we ask. Jesus addressed His assembled disciples on both occasions, and that upon religious matters, and "breathed upon them the

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Holy Ghost." What more religious meetings could one wish for?

In Acts 2 we read: "And when the day of Pentecost was fully come they were all with one accord in one place (in the upper room), and suddenly there came a sound from heaven as of a mighty rushing wind and filled the house as it were, and they were all filled with the Holy Ghost." Pentecost always fell on the first day of the week (Lev. 23). But it is not Pentecost that is now divinely honored, nor the Jews. But the little band of disciples, away by themselves in that "upper room" assembled, are the recipients of the Holy Spirit, endued with power from on high. And "the first day of the week" is honored of God in a marvellous manner.

In Acts 20: 7 we read: "And upon the first day of the week when the disciples came together to break bread (partake of holy communion), Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." This was at Troas, whither Paul had come from Philippi on the previous Tuesday. Paul waited over from Tuesday till "the first day of the week" that he might have the opportunity of addressing the body of resident Christians assembled for communion and worship on "the first day."

In 1 Cor. 16: 1, 2 Paul writes the church at Corinth: "Now concerning the collection, as I gave order to the churches of Galatia even so do ye. Upon *the first day of the week* let every one of you lay by him in the treasury as God hath

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prospered him." This was an act of duty duly associated with the public worship of God on the first day of the week. Paul enjoins it generally.

Forty years after this time, when St. John wrote the Revelation, perhaps on Patmos, whither he had been exiled by Domitian, the Roman Emperor, A.D. 95, we find "the first day of the week" has obtained the title "The Lord's Day": "I was in the spirit on the Lord's day" (Rev. 1: 10). John assumes that the *title* and its *significance* are both known to his readers. Seventh-Day Adventists say, "That title belongs to the older Sabbath day, and thus John intended it." The current use of the title and application of it among the Christians of that time, and subsequently, is the best answer to this baseless statement. These Sabbatarians would dare to rob the Christian Sabbath of its very name.

OBSERVANCE OF THE LORD'S DAY HISTORICAL.

Seventh-Day Sabbatarians, who live mostly in the light of the Old Covenant, misunderstand much of the New Testament. They misinterpret and misconstrue such passages and terms as do not otherwise suit their preconceived theories and ideas. They are much opposed to extra-Biblical testimony being adduced in favor of the observance of the Lord's Day during the early history of the Christian Church. But the testimony of reputable witnesses must not be invalidated nor ignored because it is extra-Biblical. Truth is

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truth whether it be contained in the Bible or exists outside it. The testimony we are now about to adduce invalidates much of the Seventh-Day Adventists' literature. And our extra-Biblical witnesses prove many of the Adventists' statements regarding the origin and early history of the Lord's Day to be false and wrong. These witnesses we are about to bring forward bear testimony to the Lord's Day as a Christian institution observed and honored generally in their time, *i.e.*, during the first four centuries in the history of the Christian Church. These witnesses were for the most part among the foremost Christian scholars and teachers in the Church in their day. These witnesses for the most part were representatives of the Christian Church in different lands. These witnesses are trustworthy, and the Christian world to-day is deeply indebted to them for their Christian labors and their testimony during those early centuries. *Let there be light:*

Ignatius.—Ignatius was a younger contemporary of the Apostle John. He was born about A.D. 30, and died a martyr in the persecutions of Trajan, A.D. 107. The church at Antioch was the mother church of Gentile Christianity. Ignatius became bishop or superintending minister to this church about A.D. 69 or 70, and remained its bishop until his death. Head of that great church for so long, and a contemporary of St. John, he must, therefore, have been conversant with the current Christian doctrines, ordinances and usages of the time, not only in his own but in other Christian

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churches; also he wrote a number of letters to other churches and to individuals. Some seven of them are still extant. In his letter to the Magnesians he says: "Let every friend of Christ keep the Lord's Day as a festival—the resurrection day, the queen and chief of all days." And again: "If those brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day—(so be it) that we may be found true disciples of Jesus Christ."

Didache.—In a little work entitled "Didache," or "Teaching," a work on Christian doctrine and duty, whose author is unknown, but which was written about the beginning of the second century, it is said: "But every Lord's Day do ye gather yourselves together and break bread and give thanksgiving after having confessed your transgressions."

The Apostolic Constitutions.—In another work on Christian instruction entitled, "The Apostolic Constitutions," whose author or compiler is also unknown, written, as is believed, not later than A.D. 250, we read: "On the day of the resurrection of the Lord, that is, the Lord's Day assemble yourselves together *without fail*, giving thanks to God and praising Him for those mercies bestowed upon you through Christ."

Pliny the Younger.—A Roman lawyer, known to us as Pliny the Younger, was engaged for Trajan, the Roman emperor, A.D. 111, in inves-

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tigating the reported crimes of Christians. This pagan lawyer writes the Emperor: "The Christians affirm the whole of their guilt to be, that they assembled together on a *stated day* . . . and sing hymns to Christ as God."

Justin Martyr.—Justin was a Greek philosopher of the second century. He became a convert to the Christian religion and a most able defender of the faith afterwards. He remained a layman, wearing his philosopher's garb, but teaching Christian doctrine and defending the faith, until he won his surname and the martyr's crown in his death. In his First Apology to the Roman Emperors, written about A.D. 160, he says: "And on the day called Sunday" (he uses the Roman name for the Lord's Day)—"all who live in cities and in the country gather together in one place, and the memoirs (gospels) of the apostles and writings of the prophets are read, and bread and wine are brought. Sunday is the day on which we all hold our common assembly because it is the first day of the week, on which God made the world and *Jesus Christ rose from the dead.*"

Tertullian.—Tertullian was educated at Rome for a lawyer, but became converted to the Christian religion, A.D. 192. Soon he became presbyter of the church at Carthage, North Africa, his native land. He was an able and most vigorous writer, and distinguished himself as an apologist or defender of the Christian faith. He wrote in Latin, while Justin wrote in Greek. Writing the reigning Roman emperor, he says: "We devote

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Sunday to rejoicing from a far different reason than sun-worship."

Dionysius of Corinth.—Dionysius, writing from Corinth about A.D. 170, says, in his epistle to the church at Rome: "To-day we kept the Lord's holy day, in which we read your letter."

Clement of Alexandria.—Clement of Alexandria was the head of a great Christian school at that place, and a great scholar and voluminous writer. He flourished in the latter half of the second century. This man says, regarding Sabbath observance: "He, in fulfilment of the precept of the gospel, keeps the Lord's Day when he abandons an evil disposition, glorifying the Lord's resurrection in himself."

Irenæus.—Irenæus was Bishop of Lyons, in France, during the last quarter of the second century. He was a man of great learning, and a great writer. He writes: "The mystery of the Lord's resurrection may not be celebrated upon any other day than the Lord's Day, and on *this day alone* should we observe the breaking off of the Paschal feast."

Cyprian.—Cyprian, beheaded for the faith, A.D. 258, was Bishop of Carthage. He says: "The day first after the Sabbath on which the Lord should rise again, and the Lord's Day went before in a figure"—that is, was pre-figured, as we have seen in a former section of this work.

Origen.—Origen was born A.D. 185 and died A.D. 253. He was a pupil of Clement of Alexandria, and became the most distinguished scholar

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in the early Christian Church. He travelled extensively, and spent some twenty-eight years collecting manuscripts of the sacred writings in different versions and in preparing his Hexapla or six-column parallel Bible, which he published. Origen writes: "It is one of the marks of a perfect Christian to keep the Lord's Day."

Eusebius.—Eusebius, known as the "Father of Church History," author of "Life of Constantine," etc., lived in the latter half of the third century and the former part of the fourth. He was Bishop of Cæsarea, in Palestine, and was a man of great erudition, deep piety, and of commanding influence. Commenting upon Psalm 92, entitled, "A Psalm for the Sabbath," he says: "The Word (*i.e.* Christ), by the new covenant, translated and transferred the feast of the Sabbath to the morning light. . . . The Lord's Day, the first of the light, when our Saviour obtained the victory over death. . . . On this day we assemble and celebrate the holy spiritual Sabbath. . . . It is traditionally handed down to us *that we should meet on this day.*"

Council of Nice.—The first Ecumenical Council was that of Nice. It was convened under the direction of Constantine the Great, at the request of many ecclesiastical representatives of the Christian churches in different lands within the Roman Empire. There were 250 bishops present, and other representatives, making 318 members in all. The main business of the Council, it is true, was to consider and settle the Arian controversy on the

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nature of Christ. But other matters of interest to the Church were dealt with, and in Canon XX. of said Council it was declared that standing in prayer was the appropriate attitude in worship *on the Lord's Day*.

Council of Laodicea.—In the Ecumenical Council of Laodicea, and in Canon XXIX. of the proceedings, of date A.D. 364, it is declared: "*Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day, and, if they can, resting as Christians.*" This canon was directed against the Ebionites, a small religious sect claiming to be Christians, but who in practice and belief were rather Jews, or pagan Jews. Eusebius, the church historian, tells us "their name was derived from a Hebrew word signifying "poor," "miserable," and they were so named because they were poor of understanding."

First Lord's Day Act.—Constantine the Great, the first Christian Emperor, ascended the Roman throne A.D. 312. Having accepted the Christian religion himself, one of his first acts was an edict granting toleration to Christians in the exercise of their religion. Other edicts followed favoring the Christian faith, such as restoring to Christians their properties, which had been confiscated; exempting Christian clergy from civic duties and taxation; forbidding idolatry and the offering of heathen sacrifices; destroying heathen temples and the building of Christian churches in their stead; publishing numerous copies of the Holy Scriptures on parchment at the government's

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expense, etc. Eusebius tells us Constantine was an earnest student of the Christian scriptures.

In A.D. 321 Constantine issued his famous Sunday law, to be observed throughout the empire, and to be enforced by all provincial governors, by command of the Emperor. It ran thus: "Let all the judges, townspeople, and the occupation of all trades rest on the venerable day of the sun," etc. This was the first Lord's Day Act by a civil government. Seventh-Day Adventists say: "Constantine was a heathen, and the object of this law was to promote sun-worship, as the name implies." But Gibbon, the historian, with better judgment and more truth, remarks: "Constantine styles the Lord's Day Sunday—a name which could not offend the ears of his pagan subjects." Constantine thereby exhibited his tact in dealing with the diverse elements of his empire.

Such a statement by Adventists is a slander upon Constantine and absolutely untrue. If Constantine were a heathen, and the majority of his subjects were heathen and worshipped the sun, where was the need of a law compelling them to do what they were already doing? The "name" did not signify to Christians then no more than it does to-day; nor to Constantine did the name matter. Justin and Tertullian and others called the day "Sunday" a century and a quarter prior to that time; but we have seen how they repudiated sun-worship. So Constantine cared little for the name (not being an Adventist). It was the substance he sought, and not the shadow. The Christians

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numbered about one-seventh of the population of the empire; he was one of them. He issued a Lord's Day Act under another name. Eusebius tells us how he commanded his soldiers to refrain from drill on that day, to convene upon a plain near to the city, and, assuming the devotional attitude, to repeat in concert a prayer which had been prepared for them by the Emperor.

In concluding this part of our work, we wish to remind the reader that the testimonies of the foregoing *witnesses* were adduced for the purpose of showing that the *observance of the Lord's Day* stood upon scriptural and historical bases. We claim that we have done so. To the number of our witnesses we might have added. But we judge them to have been sufficiently numerous to convince any reasonable person. And in setting forth their several testimonies we have unfolded *the history of the observance of the Lord's Day or Christian Sabbath by the Christian Church as one whole during the first four centuries of her history, or from the first resurrection day till the time of the Council of Laodicea.* Since that Council even Seventh-Day Adventists make no question as to its universal observance by all. We submit the statement: *Than the Lord's Day there is no better attested Christian institution in its honored existence, use and observance, going back with an unbroken history to that first Easter morn when Jesus Christ, the world's Redeemer, rose triumphant o'er the grave.*

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III. SEVENTH-DAY ADVENTIST CLAIMS CONSIDERED.

We will now proceed to note and examine the main claims of the Seventh-Day Adventists regarding the so-called change of the Sabbath. We here affirm:

THE POPE DID NOT CHANGE THE SABBATH.

Seventh-Day Adventists affirm constantly in certain of their literature that "the Pope of Rome changed the Sabbath from the seventh day to the first, or Sunday, and that those who keep Sunday bear 'the mark of the beast.'"

In the light of the history of the Lord's Day which we have seen such a statement should appear foolish and to be unworthy of notice, were it not that some foolish people believe it, and this makes it serious indeed. The history of the Lord's Day, which we have shown in part in this work, is the best refutation of such a false statement. We will add, however, one fact: There was no Pope in Rome or any other place during all the centuries we have passed under review. Not until the fifth century did the Bishops of Rome arrogate unto themselves superior powers; and not until A.D. 539 did the Bishop of Rome obtain the title of

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“universal bishop,” when the Emperor Justinian conferred it upon him. Adventists make much of this change of Sabbath claim put forth by a Roman Catholic booklet and bishop. Such claims on the part of Rome are not to be wondered at. Roman priests claim to work miracles almost every day, but who outside the pale of the Roman Church is foolish enough to believe in these things, except Seventh-Day Adventists! These are ready to believe anything if it should happen to suit their preconceived notions.

COUNCIL OF LAODICEA DID NOT CHANGE IT.

Part time the Seventh-Day Adventists affirm that “the Council of Laodicea, meeting A.D. 364, changed the Sabbath.” Now we have already seen in this work that that Council only passed a resolution on this subject condemning the Judaizing Ebionites, who, although claiming to be Christians, were in reality Jewish-pagans; while the same Council commended at the same time the proper observance of the Lord's Day to all.

CONSTANTINE DID NOT CHANGE IT.

Again, as if to make a hit by much guessing, these same Seventh-Day Sabbatarians affirm: “Constantine changed the Sabbath at the instigation of the Bishop of Rome.” In another place they say Constantine changed it to promote sun-

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worship. Now it is to please the Bishop of Rome! But Constantine was so far free from the influence of Rome and the Bishops of Rome that he removed his seat of government from Rome to Byzantium, made that place the capital of the Empire, and built Constantinople A.D. 325.

Again, no more did Constantine change the Sabbath than did Sir Wilfrid Laurier change it when a few years ago the House of Commons at Ottawa, under his direction, passed a Dominion Lord's Day Act, which the Adventists despise, but which provides for the better observance of an existing institution, which was being observed throughout this Dominion of Canada.

SEVENTH-DAY SABBATH LAW WAS ABROGATED.

Seventh-Day Sabbatarians say, "The Seventh-Day law was not abrogated, and therefore it must still be binding upon all, including Christians." But we have seen from St. Paul's epistles that it was abrogated. Particularly is this affirmed in 2 Corinthians, chapter 3. Since the commandments "written and engraven in stones" have been "abolished," the Seventh Day Sabbath law has also been "*abolished*." Indeed the Old Covenant in its entirety has gone, as the author of Hebrews well notes. That author says: "He taketh away the first (covenant), that he may establish the second" (Heb. 20: 9).

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PAUL DID NOT KEEP THE SEVENTH DAY.

Seventh-Day Adventists find certain referenees to the Sabbath Day in the Gospels and in the Acts, which they affirm to be written long after the resurrection, and this they take as proof positive that the early Christians—apostles and evangelists included—still regarded the Seventh-Day Sabbath as their Sabbath. This is certainly building a castle on air. A historian, forsooth, could not refer to a Jewish institution without being himself a Jew! Great logie!

But, they say, "Paul went into the synagogue, as was his custom on the Sabbath Day," and then they infer Paul and the early Christians kept the Sabbath—meaning the seventh day. We answer: Paul's custom was to "be instant in season and out of season" in the work of his Divine Master. He went after the crowd, as any pioneer preacher might do who had a message for the people. But because Paul went into a synagogue that he might reach a crowd of Jews and preach the gospel to them, or because he attended a Jewish prayer meeting by the river outside of Philippi on the Sabbath Day of the Jews—because he did this, to say Paul and the early Christians kept the Jews' Sabbath is to make pure assertion, void of any support whatsoever. One might as well affirm Paul was an idolator because he went into the forum in Athens, and thence on to Mars' Hill, where, surrounded by idols, he diseoursed unto the Athenians upon religious subject-matter. Seventh-Day Adventists

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would be loath to say Paul was an idolator while yet a Christian. No more should they say he was a Jew in practice while at the same time he was a Christian. But these people don't study Paul or his doctrine much, for reasons well known.

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IV. CONCLUDING VINDICATION.

NO COMMAND TO OBSERVE THE SEVENTH DAY.

In the New Testament there is *not a single command* given to observe the Seventh-Day Sabbath, nor a hint to this effect obligating *Christians as such* to observe it. We cannot think that the apostles in council assembled, as per Acts 15, would have overlooked so weighty a matter, if it were intended, when they considered the relation of believers in general to the Old Covenant and its institutions. They did not overlook any essential feature. They said not a word favoring the observance of that Sabbath. Paul and others disparaged the observance of it as an obsolete thing, as we have already seen.

NO EXAMPLE OF CHRISTIANS OBSERVING THE SEVENTH DAY.

Nor is there a single instance of a Christian congregation, *as such*, meeting for the public worship of God on the Seventh-Day Sabbath. We look in vain for such. There are several instances where Christian congregations, *as such*, met for instruction, worship and holy communion on "the first day of the week," or "the Lord's Day."

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JESUS DID NOT OBSERVE THE SEVENTH DAY.

After the resurrection Jesus *did not observe the Seventh-Day Sabbath*. We can find no instance where He did. Nor did He honor this day by His presence in temple or synagogue after His resurrection. He left the Jews' Sabbath to them, as He had previously left to them their temple (Matt. 20: 38); whereas, on the first two consecutive Lord's Days Jesus honored the Christian community He had partly organized with His presence, His council and His blessing. On a subsequent Lord's Day He sent the Holy Spirit, the promise of the Father, and His own promise, and *endued* them with power from on high. This was in the upper room, the Christians' meeting-house at Jerusalem.

The Jewish meetings, so far as they continued, were devoid of the Divine blessing and barren in character. God was not with them. The Christian assemblies, on the other hand, rejoice in the Divine Presence, grow in strength, and prosper both in numbers and in power.

SUMMARY.

We conclude, therefore, and affirm—

(a) *That Christians, as such, should not observe the Mosaic Sabbath, for the following reasons, elaborated at some length in this work:*

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Because its obligations, demanding respect and service, *were applicable to Jews only.*

Because for all others besides Jews resident in Palestine or in the neighboring countries, its observance is *impracticable.*

Because the Mosaic Sabbath was *not Divinely intended for all*, and hence is not binding upon Christians.

Because it *belonged to the Old Covenant*, and with that Covenant *has been done away.*

Because it is a *dishonoring of Christ* to try and retain that which He *has abolished.*

(b) *That Christians, as such, everywhere should observe the Lord's Day:*

Because it *commemorates the most important event in all human history*, and that which has most significance for all—the resurrection of our Lord.

Because after His resurrection *Jesus honored it repeatedly* by His gracious Presence, appearing among His people and blessing them on this day, to the exclusion of the older Sabbath and those who met on it.

Because the *apostles and early Christians met on this day* for the public worship of God, the preaching of the Word and the observance of the Eucharistic feast.

Because it *has a true scriptural basis, and has been observed throughout the entire history of the Christian Church* by all well-informed and devout Christians.

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Because *it is adapted to the abilities and needs of all men*, in every nation and latitude of the earth, and may easily be observed, bringing hardship to none, but good to all.

Wherefore, in the words of the inspired author of the Epistle to the Hebrews, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of yourselves together, as the manner of some is: but exhorting one another, and so much the more as ye see the day approaching" (Heb. 20: 24, 25).

It has been said, "Jesus gave us no command to observe the Lord's Day." But before His death He said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of truth is come He will guide you into all truth. . . . He shall glorify Me, for He shall receive of Mine and show it unto you" (John 16: 12-14).

So *the disciples*, both individually and as a whole, *were led of the Divine Spirit*, according to the promise of Jesus, *into the observance of the Lord's Day* by which Christ has been glorified. And their unanimous adoption of the resurrection day as their Sabbath is an outstanding evidence of the presence and guidance of the Holy Spirit in the apostolic Church. And that in the absence of an external and overshadowing command they kept the Lord's Day clearly witnesses to their spiritual insight and spirituality in general. No wonder the Master honored them with His pres-

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ence when they met for worship, communion and converse on *this day*, and poured upon them His Holy Spirit and richest blessings.

That there is no "Thou shalt remember to keep holy" attached to this institution is a matter, not for regret, but for glorying in. It indicates the exalted privileges and gracious freedom accorded believers as sons of God in this new dispensation.

"O Day of days, shall hearts set free
No minstrel rapture find for thee!
Thou art the sun of other days,
They shine by giving back thy rays."

